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TRAVELS from ALEPPO,

To the CITY of

JERUSALEM;

AND

Through the most remarkable Parts
of the HOLY LAND in 1776:
Wherein is particularly described,

Mount Lebanon, Jerusalem, and all the Curiosities
in and about that once most famous City. The
River Jordan, its Rise and Course. The Valley
of Salt, and Lake of Sodom. Mount Olivet,
Mount Sinai, Mount Horeb, Mount Hermon,
Mount Gilboa, and the Ribah, which sup-
plied the Israelites with for 39 Years:
With a minute Description of the Places so
often mentioned in Scripture. The extent and
Number of Acres contained in the Holy Land,
with an Account of the inhabitants. A
Description of the ancient Cu-
riosities, with the Jebel, &c. &c.

By RICHARD

JOHN ESQ;
an.

Travels from Aleppo, to Jerusalem, &c.

HAVING been often importuned by several acquaintance, since my arrival in England, to publish my Travels through the Holy Land; and in order both to satisfy them and oblige the publick, I have complied with their request: therefore without any further preface, take them as follows: On Tuesday May 3d 1776. we set sail from Scandernoon with a N. E. wind on board the Margaret, Thomas Middleton Commander, being twenty English Men (of the Factory of Aleppo) in company; but being forced to return three times by contrary winds, by May 10. we arrived at Trippoly, whose port is gaurded with six small Castles near the Sea, and one great Castle upon the land; defended from Tempest on the West with islands, and the east with a Cape of land; so that only a north Wind can prejudice Ships in this port: The Ground is stoney, which forced the Captains to buoy up their Cables, the Ships riding in six or seven fathom water. The town is about a Mile from the marine, situate upon the shell of a hill, and hath one good Castle for its defence; the town is ruinate, and there were few people to be seen, it being the time of making whit Gardens.

May 13. After (English; French) civility; about Mount Lebanon, pitched on inhabitants are Reeds and coverlage is very trees, and in with which 1 We departed Morning, passed overed with W mountains reflected which we had



days treatment by the Consuls (English; French) with extraordinary civility; about noon we set forward for Tripoli; finding from Tripoli Cofferstine; the in houses of road to this village of Olive-Mulberries, May 14. in the plains several

valleys: Between these mountains upon the ascent of an hill we came to a fountain, where we breakfasted; at seven we rose from the fountain, and passed a very dangerous ragged mountain, about nine we came to Eden, a small village, and very pleasantly seated, being surrounded with mulberries, and other sorts of trees; walnuts especially we found very common in this mount: we went to the Bishop's house, a most miserable ruined cottage, who coming to bid us welcome, appeared more like a Dunghill-raker than a bishop. We enquired whence this village had its name, the Maronits who inhabit the Mountains say, This was the place where Adam committed the Sin of eating the forbidden fruit; but the bishop told us it was in heaven where were three trees, Adam being forbidden to eat of one of them, which was the fig tree; But after having eaten, he fell down from heaven among those Cedars, which are two hours riding from the bishop's house, and there began to till the ground. But the bishop being very ignorant, we forebore to enquire farther. The bishop has great respect shewed him, every one kissing his hand on their knees bare headed; in his house he hath a ruined Church, with an altar in it; and a little beyond is a small chapel, near the head of a Rivulet that feeds his house with water, where were many men with Frank names, which had continued there from the Year 1611.

Mid-day coming, the bishop made what preparation his house would afford for dinner, killing two kids and a Goat, and giving us the best wine the mountain did afford, being a well-relished red and white wine. Night coming, after supper, we kissed his hand; and next morning, being now but twelve in company, went to take our leave, and made him a present, besides something to the servants, as is usual for pilgrims that take this voyage; two of our company waiting our return to Trippoly. May 15. about five in the morning, we rose from thence, and advanced with our guides to take a view of Lebanon;

which when taken at its girth about 300 miles in circumference, and consists of two large mountains, Lebanon, and Antilibanus, and appears at a distance to resemble the shape of a horse shoe, with its opening towards the north. The mountain is exceeding high and looks like as it were four mountains raising one above another; the first has a fruitful soil, excellent for vines, the second is barren; the third enjoys an almost perpetual spring; the fourth is often covered with snow. The cedars on the top of it, which were anciently very numerous, are now reduced to a few, but remarkable for their age and prodigious bulk; but there are many young ones, of a smaller size. Of the old ones, which are very large, there are only about 10, one whereof we measured, and found it near 100 yards in circumference, and its branches spreading every way round it, for about 40 paces. Five or six yards from the girth, the trunk divides itself into five limbs, each of them as big as a large tree, but there are but few of them of so vast dimensions. Here Jordan has its rise, and several other great rivers. The tower of Lebanon, which looked toward Damascus is now inhabited by popish monks in circumstances very wretched; but wild Arabs swarm almost in every where in it. In the western parts of it, dwell the Druses, who are said to be the remains of the European Croisades, that went to these parts, in the 11th 12th and 13th centuries, for the recovery of the Holy Land. They are baptised, and hate, (as we were told) the Jews and Mahometans, and have not hitherto submitted to the Turkish yoke, but the bulk of them have little more religion, than the wild beasts, among whom they dwell, allowing of all manner of lewdness with mothers, sisters, and daughters. In the way as we returned there came to us a captain of a village called Upshara, he invited us to dinner at his village, which we accepted of, and after dinner made him a present. This man is a Maronite, and takes caffer or toll of the Turks which pass that way with their sheep and oxen; he hath a hun-

dred soldiers under his command, who are all Christians. About two o'clock we mounted, and after three hours riding, we came to a mighty deep descent winding in and out, which is the patriarch of the Marorites house, called Aeonibene, it is a very good convent, and lies under a rock; they have a bell in the church as in Europe, and go to their devotions morning and evening. After we had kissed the patriarch's hand, we demanded what was to be seen, and the druggerman carried us to see Marrice's Cross, of whom they recount this story.

That a Venetian in the time that the Franks had the country, came with his wife and one daughter to live there; and after some years, his wife dying, he was resolved to go into the convent and live a religious life, and would therefore have his daughter to leave him, but his persuasions could not prevail with her; but rather than leave her father, she should put on man's apparel, and live a devoted life with him also; which at last (tho' unwillingly) he assented to, she being young and handsome; there they lived very strictly for several years; afterward her father dy'd, the lay-brothers and fathers going out, as usually to till the ground, she seldom went with them, the chief of the convent keeping her at home (being much taken with such a handsome young man as he thought) whereupon they began to grumble, that St Marrena did not go with them; so that as the Fratres he was sent out to work among them near the village Turse; presently after, one of the young virgins of that village proving with child she came to the convent, and laid it to the charge of St Marrena, who was thereupon presently excommunicated, and lived a religious life in the grot near the convent, for the space of seven years; and being then again admitted into the convent, and still continuing to live a very strict life, he at length died; and the fathers coming, according to their custom, to anoint the body, found that he was a

* woman, whereupon they began to cross themselves,
 * and to beg pardon for excommunicating her, and
 * have built an altar in the grot, and called by the
 * name of St Marrena, as they have also in several
 * grots thereabouts, in remembrance of the religious
 * relicks of those that dwell therein; and when they
 * carry any body to see them they presently fall down
 * to prayers.

About a league from the convent, are two French-
 men that live a hermet's life, having bread and wine
 allowed them by the patriarch: night coming on we
 went to supper with the patriarch, the bishop of Alep-
 po, and two other bishops, with what the place afford-
 ed; at supper they brought out a great glass which
 held near two English quarts, with which the old
 man soon made himself merry, it being their custom
 to drink freely; he telling us, That that glass had
 belonged to the convent above a hundred years, and
 that the Turks coming once to ransack the convent,
 seeing this glass, told the Frates, if he could drink
 off that full of pure wine, he would save the convent,
 which one of them doing, the Turks went away, ad-
 miring what sort of people they were. May, 16.
 we took our leave of the patriarch, and presented
 him with some money, also the poor Frates, and
 others belonging to the convent, and so took our jour-
 ney to Trippoly, having had a review of those
 mountains, and the country adjacent, overspread with
 many fair villages, and fruitful valleys sown with
 corn, and a great quantity of Mulberry gardens;
 it being the general employment of the inhabitants
 to make silk.

We returned to Trippoly to the consuls house that
 night, where after two days repose, and having
 been extraordinary well treated, we took our leave
 of the consul. May 18. about midnight, we set sail
 for Joppa, with a good wind; in the morning we
 came in sight of Cape Blanco, where the wind prov-
 ing contrary, we were forced to beat up and down
 for two days before we could weather the cape; the

wind coming good we weather'd it, and came in sight of Cape Carmel, which two capes make the bay of Acria, on which there is a convent of white friars, and there they shewed us Elisha's tomb. Three or four hours sail further, we came in sight of Cefarea, now ruinate and inhabited by savage Arabs. May, 23. we arrived at Joppa, being, about 34 miles N. W. of Jerusalem, which hath no harbour to defend ships from storms, but very good ground to anchor in, about ten fathom water: It is a poor town, and hath one castle to defend those ships that come in close to the shore; the chief trade thereof is pot ashes for soap, cotton, and cotton yarn, which the Franks bring from thence. May 24. We arrived at Ramah, about 6 miles N. from Jerusalem, a pleasant village: the trade of the inhabitants is in Fillado's; the people are poor, and the livelihood of the women is to spin it; We were treated there at the convent, till a messenger was dispatched to the convent at Jerusalem, for our admittance to pass thither, because of some extravagant stories that flew abroad of the plague raging in the place from whence we came; our messenger returned back that night.

May 25. In the morning, we mounted to take our journey for Jerusalem, and baited at St Jerom's church about twelve, to eat what small provisions we had with us; and the heat of the day being passed, we proceeded on our journey; and about four in the afternoon we tarried till the druggermen of the convent went to the caddy for license for us to enter the city, which having obtained, and delivering up our swords, and what other arms we had to be carried to the convent, we entered the city on foot, and were conducted by the druggermen to the Latines convent, with two or three fathers; we found them at their devotion, and afterwards all went into the father guardians chamber, who imbraced, and bid us welcome; we were carried to our lodgings and the father procurator came to us, and passed a complement on us, bringing two or three bottles of

the best wine, and desiring us to call for what we wanted: this was our first entertainment; but I should have told you that our druggerman, Mellanis Salley, who conducted us from Joppa, through the mountains up to Jerusalem, was formerly a robber himself, and could therefore the better carry us through the Arabs, who molest these mountains, and live all upon purchase: He was a Greek by nation and religion. Now to our further entertainment at Jerusalem, the next morning father Tamaso, a lay-brother; mighty serious and religious in their way, came to our chamber with milk, wine and fruit, with a blessing in his mouth) the season being very hot, and about twelve o'clock we went to dinner, two or three lay-brothers attending at the hall-door, with a basin and ewer for us to wash; and then entering the hall, the fathers stood all on one side near one another, saying a grace in Latin, and then singing the Lord's prayer all together; and afterwards bowing towards the picture of our Saviour at supper with his apostles, which is placed over the guardian's head, adorned with silver crosses about it, &c. The guardian hath his table along in the middle of the room, and two long tables stand on each side, one for the pilgrims, and the other for the fathers; after they had kissed the ground, we all sat down, and hath every one his allotment brought in a little dish, never wanting three or four courses of severai sorts of meat: our wine, water, and fruit was set ready; the wine about a quart, the water something less, which was the allowance of two men, and had two glasses belonging to it: About the middle of dinner the Frater came and changed our water, that it might drink the fresher. Dinner being ended, the father guardian knocks, and the fratres rise and kneel with their faces towards the picture of our Saviour with his Disciples at supper, and mumbling something to themselves, they kiss the ground, and then begin to take away, one carrying the dishes, another the knives, every one having his appointment; and then give

thanks in the same manner as before dinner; then washing at the door, they go into the church to prayers for a quarter of an hour; this they do daily, rising always early, and in the night also to go to mass.

At this time there were two or three Christians come from Bethlehem, whose art is to make the figure of our Saviour's sepulchre, or what holy story you please upon your arm; they make it of a blue colour, and is done by the continual pricking of your arm with two needles; they began presently to go to work on some of us, and having presented us the patterns of abundance of prints, every one took his fancy.

The next day, May 27. we all agreed to go into the temple, and about four in the afternoon we went: ten or twelve fathers live there continually, and have their church there. The door is sealed with the caddy's seal, and when any man goes in, he pays fourteen livres; we being entered the temple, the

fathers came and saluted us, and conducted us to their lodgings; where after we had been about an hour, they prepared to go in procession to all the holy places, presenting us every one a book of holy songs, for every place in Latin.

And so we set out, the fathers being dressed in white surplices, and the chief among them with cloth of silver over his surplice, with two more dressed in the like garb to lead him; there was a great silver crucifix carried before him, and two men going on each side of it, with pots of incense to perfume every holy place that we came to. And so we went to the places following.

1. The pillar to which our Saviour was bound when he was scourged.
2. The prison wherein he was put.
3. The place where the soldiers divided his garments.
4. The place where St Helena found our Saviour's Cross.
5. The pillar to which he was bound when he was crowned with thorns.
6. Mount Calvary, where he was crucified.
7. Where our Sa-

viour was nailed to the Cross. 8. Where he was anointed. 9. The sepulchre of Christ. 10. Where our Saviour appeared to Mary Magdalen in the shape of a gardener. 11. The chappel of the Virgin Mary, where our Saviour first appeared to her after his resurrection. I might give you a particular description of the Adornment of these places; but to be short, every one have lamps burning at them, some are paved with marble, others are hung with pictures; the place where our Saviour was laid down to be nailed to the Cross, is paved with marble also; but in the exact place where the Cross stood, the marble is covered over with silver, with silver lamps, and wax candles continually burning, and our Saviour crucified standing on it: The sepulchre also is covered with marble, with silver lamps, continually burning on it: so hath the anointing stone: you must go into the sepulchre bare foot, as also on Mount Calvary.

Here all sorts of Christians have their churches; the Greeks have the best, the Latins, the Armenians, the Coptes and the Syrians have each of them churches here. The Greeks and Latins are the two powerful religions in the temple, and with great sums of money, and the credit they have at Stambul or Constantinople, buy these holy places out of one anothers hands; the other parties are poor and squeezed into a small part of the temple; the Latins once offered ten thousand livres for a piece of the cross, which the Greeks bought out of their hands. These religious people bear little respect one to another, speaking very basely of each other. After our procession, we went to view all the places and churches again; the Greeks have a place in the middle of their church, which they say, is the middle of the world. They have another place by the prison of Christ, with two holes to put the feet in; there is also a narrow passage between two pillars, in imitation of the straightness of the path to heaven, which the Greeks creep through. In the church of the Sy-

rian is the intended sepulchre of Joseph of Arimathea, and Nicodemus; and near the anointing stone is a tomb where Godfrey and Baldwin kings of Jerusalem are buried. In the same place is the rent of the rock which begins above, near the place where our Saviour was crucified, and in that rent they say Adam's head was found when our Saviour gave up the Ghost. Thus having seen the temple, we returned to the convent.

May 28. We went out of the city at Damascus gate, and turning on the right came to one of the fish-ponds of the old city, and a quarter of a mile further to the grot, where Jeremiah lived when he wrote his lamentations; on the left hand in the entrance, is a lodge in the rock, about a story high, where they say Jeremiah slept; and below over against the door is a hole intended for his sepulchre; passing through a ruinate door, you come into the yard, where his well is, being a very good spring of sweet water, there you pay one livre; afterwards passing along the side of a mountain that lies level with the city, a little beyond Jeremiah's tomb, we came to the sepulchre of the kings; the entrance into the first room was so small and low that we were forced to creep, in which there were seven-sepulchres cut out of the rock; in the second room there are eight, and in the third twenty-six, and many more in several others. One of the rooms hath a door or stone cut out of the rock, and shuts and opens as a door with hinges: This door belongs to the room wherein Jehosaphat was buried, his coffin is of stone, with a cover to it, very neatly wrought on the sides with Flowers, as several are also in the first room, but they know not what kings they are: there is also another chamber into which we crept, so that there are in all forty two burying-places underground, to which there is but one door to enter, all adorn'd with admirable workmanship, which I being unskill'd in, am unfit to express in proper terms; and so we returned to the convent, entering the city.

at the same gate. May 29. We reposed, some of our company being a marking themselves. May, 30. We took horse to go for Bethlehem, about 6 miles south of Jerusalem, and went out at the west gate, and turning on the left hand, and taking the lower path, we passed along the road that the Virgin Mary brought our Saviour, when she came to offer him at the temple; and half a mile from the city is the place where the tree Tirabintha grew, which the Virgin Mary sat under to give him suck, but the tree being cut down the place is incompass'd with a wall: On the left hand you see David's house whence he spy'd Bethsheba washing herself; on the right, a little of the road, is old Simon's and Elias's house, and a quarter of a mile further, is the well where the wise men first saw the star: A little further is the ground where the reapers were at work, when Mabbakuk coming to bring them meat, the angel took him up by the hair of the head, and carried him into Babylon, to Daniel in the lyon's den: Afterward we saw Jacob's house, and a hill like a Sugar Loaf, where the Franks remained forty years, after they were driven out of Jerusalem; next is a monastery of monks of the order of St. Tavola Paula Romana, who when they die, are buried at a convent in Bethlehem.

A mile further is the place where the angel appeared to the shepherds, and cry'd, Gloria in Excelsis, &c. when our Saviour was born, where there hath been a convent, but there only remain an arched vault, we paid money to the Arabs, who when they espy any Franks going thither, ride post before to take possession of the place, and get something from them: a quarter of a mile hence, in the way to Solomon's cisterns, is the village of the Shepherds, on the back part whereof is a well, of which they say the Virgin Mary desired to drink: But the inhabitants denying to draw her any water, it presently overflowed for her to drink; a little way from this village is Joseph's house, and a while after we came

to Solomon's gardens, lying shelving. At the bottom of them is the road from Grand Cairo, and round the top passes an aquaduct which feeds Jerusalem with water, (from thence we saw Tekoa standing on a high hill), the waters come from the fountains which feed Solomon's cisterns: passing a mile along by the aquaduct, we came to Solomon's cisterns, which are three; the first had no water in it, and might be about 150 yards long, sixty broad, and of a great depth; the second had a little water, something less in compass, the third was full, and as big as the first: They run one into another, and are fed by the spring that feeds the city. The fathers say that they were made to swim in, being built with steps for a man to go down, but seem rather intended for a reserve of water for the city or the gardens, having a passage to both; near the garden is an ill contrived castle, where a few villains inhabit, to whom we paid one livre per man, for leave to go into the grot, where the springs are that feed the city, and the cisterns; it is large, and hath three springs, and a large passage cut through the rock, toward the cisterns, passable by a man, but we went not to the end of it.

We mounted our horses, leaving the castle on the right hand, at a distance we saw St George's church, where the fathers say the chains remain, wherewith St George was bound, which will presently cure a mad man, if bound therewith. After an hour and a halfs riding we came near Bethlehem, where passing through a narrow lane, the guard consisting of four or five musqueteers, received five livres of every one of us, and our druggerman that went with us received three. When arrived at the convent we paid one for our entrance: after being welcomed by the fathers we took our repose till five in the evening, and then prepared to go in procession to the holy places, in the same manner as we did at the temple in Jerusalem; the places we visited were these;

1. The place where our Saviour was born. 2. The tomb of St Joseph to whom the Virgin Mary was espoused. 3. St Innocents tomb. 4. The place where St Jerom lived, when he translated the bible into Latin. 5. St Jerom's praying place. 6. St Jerom's tomb. 7. St Paul's tomb. 8. St Eustachias her daughters. 9. The Sepulchre of St Eusebius, Abbot of Bethlehem. 10. We return to the chappel of St Catherina built by St Paula. Next is the great church without the convent, which hath 48 pillars of marble about three yards long, all in one piece. At evening we went to visit the place of our Saviour's birth, formerly belonging to the Latines, till the Greeks bought it out of their hands; so that now the Latins, when they go to their procession, pray at that door by which they formerly entered. The precipio has two doors, one over against the other, well lined with carved iron, and strengthened with iron spikes: We went in bare foot: on the right hand in the entrance, is the place they say where our Saviour was born, which is lined with marble; and in the middle of the room there is a plate covered with silver, by which they set a dish to receive your charity: On the left hand is the manger where the Virgin Mary laid our Saviour, lin'd with marble; and at the end of the manger on the right hand, is the picture of St Jerom naturally in the marble, which the fathers esteem as a miracle; over against this manger is the place where the three wise men stood when they came to worship our Saviour: At the end of this place in a corner, is a hole made up with marble, wherein they say the Virgin Mary put the water, when she had washed her hands: Over which a lamp burns continually, and a great many in other places. Over this precipio, in the great church, is the altar of circumcision, where our Saviour was circumcised.

Having seen what was rare at Bethlehem, May 31. early in the morning we proceeded on our journey in which we saw these places following:

1. The grot where the Virgin Mary hid herself when she was warned to flee into Egypt. In this time of her fear, (say they,) the milk left her blessed breasts, so that the babe was almost like to be starved; but she praying to the Almighty, there came forthwith abundance, which overflowing her breasts, and falling to the ground, left ever since, as they alledge, this consequent virtue to this cave. The earth of the cave is white as snow, and hath this miraculous operation, that a little of it, drunk in any liquor, to a woman that after her child-birth is barren of milk, shall forthwith give her abundance, which is not only available to Christians, but likewise to Turkish, Moorish, and Arabick women, who will come from far countries to fetch of this earth.

2. David's cisterns. 3. The grot wherein the Virgin Mary and Joseph lived, before they could get a house. 4. The tomb of Rachel, Jacob's wife, which the Turks do also much esteem. 5. The field of Sennacherib, where the angel of the Lord slew in one night, one hundred eighty five thousand of the Syrians. In this place is a village called Botechelle, where the fathers affirm no Turk can live. 6. The place where the pillars of the convent of Ramah were made. 7. The vineyard whence the spies of the land of Canaan took the cluster of grapes, to shew the fruitfulness of it; also the fountain where Philip baptized the Q. of Sheba's Eunuch. 8. The Desert of John Baptist: and after an hours riding we came to John Baptist's fountain, where was his chamber and a rock, wherein there was a place cut out like a bench for his bed: to break off a bit of this rock, is worthy excommunication. 9. Zechariah's house where the Virgin Mary came to salute her cousin, Elizabeth: for the angel that told her she should conceive, told her also, that her cousin was with child; and upon her salutation the child leaped in the womb. Near this house is a fountain with two cisterns, which is called Elizabeth's fountains. 10. A stone where John Baptist preached, which the fathers say the

Turks have endeavoured to break in pieces, but could not. 11. Where John Baptist was born, now a stable, but formerly a church: the fathers upon John Baptist's day carry an organ thither, and adorn the place for their prayers. 12. The tombs of the Maccabees, which we saw at a distance, and being ruined, appear as so many arches. 12 We passed by a village, where the men are all Turks, and the women Christians; for the people being poor, the Turks were very severe with them for their Harach: who not being able to pay all at once, turned Turks, &c. 14. We came to the mountain Crupil, where part of the wood whereof our Saviour's Cross was made was cut down, and over the place where they say the tree stood, is a stately church, in the possession of the Greeks: the place just where the tree grew is inlaid with silver by which they set a dish for charity. The floor of this church is well wrought with mosaik work, and painted with scripture stories: and instead of a bell they knock upon a board that hangs up, which sounds somewhat like a bell.

And now we go forward to the convent at Jerusalem, passing by Mount Gihon, where Solomon was anointed king, and about night came to our lodgings, having made two days Journey to see the holy places, and traverse the mountains of Judea, we slept very well that night, but still we have more pilgrimages. June 1. We lay still to recover ourselves of our Beth-lehem journey, but father Tomaso, out of his zeal is very importunate with us to be walking to see other places, which is very meritorious in the Roman church, and had we been of their religion it had been impossible to have mist heaven, for we had received indulgences for all our lives: which fancy I wish do not deceive too many. June 2. We began to search for the holy places, which are these following: 1. The immolation of Isaac near the temple called mount Moriah, inlaid with silver, and a dish set by for your offering. 2. Peter's prison still made a prison by the Turks: At the end of which is a hole

in the wall, where they say the chain was fastened with which St Peter was chained, little remembering how oft Jerusalem hath been destroyed, and the stones of that old wall are now probably as far under ground, as these are above. 3. The monastery of the knights of Malta; a very fair building, one room hath several partitions for beds, with a hole in the middle, that if any of them are sick or fluxitive they are laid there, to which the water being bad, and the air unwholesome, doth very much incline them. 4. Solomon's Temple, which, if any Christian go into, or but up the stairs, he must turn Turk or be burnt: The rarity of which I shall give you an account of, when I come to a prospect. 5. St Helena's Hospital, where there are seven great caldrons, in which she used to have provisions dressed for the poor, where we pay one livre for entrance. 6. The Judgment-gate at which our Saviour was brought in: and near the gate is the place where he was condemned. 7. The dolorous way which Christ went to be crucified: and in the way is the house of Veronica, who gave our Saviour a napkin to wipe his face, as he passed by: There is also Lazarus's house and the house of the rich glutton: and the place where our Saviour fainted (as they say) and Simon took up the cross: and near that is the church where the Virgin Mary stood to see him pass by, and fainted with grief, now called the Virgin Mary's church. 8. Herod's palace now ruined, and is now the Bassa's Seraglia; in one room is the place where they clothed our Saviour with purple. 9. Pilate's house, here they shew the place where our Saviour was crowned with thorns, and the pillar to which he was bound which was brought from thence, and put into the temple; next we enter the hall, where Pilate washed his hands, and declared himself innocent of our Saviour's blood; out of which we had a fair prospect of Salomon's temple, it is built within the middle of a spacious yard, of about 570 paces long, and 370 broad very well pav'd, there are several arches, good walks, and buildings about it. The temple is wrought

with mosaick work, and by the Turks report, is very rich within, it being one of their Mosques; and tho' they have a half-moon upon all their temples or mosques, yet this only hath a cross through the middle: The fathers reporting it would not stand till the cross was made, but this mosque, or temple, is a considerable way to the south-east where Solomon's temple stood, for Julian the Roman emperor, in concurrence with the Jews, to give the lie to our Saviour, who had said, One stone of it should not be left above another, twice attempted to rebuild it, about the year 360, but earthquakes and flames of fire dispersed their materials, and killed a vast number of their workmen. 10. The place where Christ was scourged, now a shop for linnen cloth. 11. The house of Annas, where our Saviour being hurried with violence down a steep place, to prevent falling, he laid hold of the corner of a wall, where there is a place in one of the stones, fit for a man's hand, which the fathers account a great miracle. 12. Simon the Pharisee's house, where there is a stone, with the print of a foot, which they said our Saviour made, when he stood to pardon Mary Magdalene her sins: The fathers say, the Turks have endeavour'd oftentimes to remove this stone, but still it comes into the same place again. 13. The house of Joakim and Anna, a fair high building; and in an under room, cut out of the rock, is the place where they say the Virgin Mary was born. 14. The pool of Bethesda, where the sick lay to be healed, the angel coming to trouble the water, and he that entred in first was healed; it is about 120 paces long, 40 broad, and 8 deep, but now it is dry, and half filled with earth. 15. St Stephen's gate, and a little out of the city is the place where Stephen was stoned: and the fathers fancy, that there is the print of his hands, face and knees when he fell down. 16. The valley of Jehosaphat, at the bottom of the hill, between the mountain on which Jerusalem stands and mount Olivet. 17. The place where the Virgin Mary is buried: whence going down a great many stone steps, you come into a large vault, where all the Christians have their altars apart, all being of several opinions, and the Turks and Christians both burn lamps over

her grave: Here we pay one livre for entrance, and forty eight stone steps upward is Joseph's tomb, and against that the tombs of Joakim and Anna. 18. The place where Christ sweat blood, and the angel appeared to comfort him is near the bottom of mount Olivet. 19. The place where our Saviour prayed that this cup might pass from him: and near that, is the rock on which his disciples sat, when he went to prayer, between which two places he was taken: it is now bordering on the garden of Gethsemane, but might formerly be part of the garden, and is on the ascent of the Mount Olivet: where the multitude going to carry our Saviour away, Peter smote off Malchus his ear. Mount Olivet is about 600 paces east of Jerusalem, and separated from it by the valley of Jehosaphet, and brook Kidron. It has three tops, the most northern is the highest, the southern, the lowest. 20. The place where they say the Virgin Mary prayed for St Stephen, while he was a-stoning. 21. Where Christ wept over Jerusalem, it is almost at the top of Mount Olivet. 22. The place where our Saviour ascended into heaven, having, as they say, left the print of his foot on a stone, it hath now a chapel built over it, with fourteen marble pillars; it is at the top of mount Olivet, and a little way off is the place where the men of Galilee stood, when the angel asked them, Why stand ye gazing up? &c. 23. Where the angel told the Virgin, he should be raised in three days. 24. Pelagius his grot, whence we saw Bethpage, where the asses colts was tied. 25. The tree under which our Saviour stood when he preached the Judgment-sermon. 26. The place where he made the Lord's prayer. 27. Where the apostles made the creed; being a groweth of twelve arches. 8. The sepulchres of the prophets, forty seven in number, cut out of the rock, and entring in at a door, we came into a large grot, where are several places cut out, fit for to contain a coffin, here we paid one livre. 29. The tree where Judas hanged himself. 30. The sepulchre which Jehosaphat intended for himself, but being a king, he was buried in the sepulchre of the kings. 31. Absalom's pillar or sepulchre, cut out of the rock, and about the bigness of a small chamber, with pillars round about like a room, built for some

single person; it is of a good height, and hath some carving about it. 32. They say near by is the print of Christ's feet, for when he was carried to Jerusalem he stopped at the brook Cedron, and desired to drink. This brook runs along the east-side of Jerusalem, and the west-side of mount Olivet, through the valley of Jehosaphat; and tho' it receives all the rivulates about Jerusalem, it is but small, and some times dry; but upon sudden rains, it swells much, and runs with great violence, and carries off the filth of the city, which by the common sewers is carried into it. 34. The place where St James hid himself three days and three nights; it is cut out of the rock. 34. On the side of the hill on which Solomon worshipped Molech, are chambers cut out of the rock, which they say was the place wherein the three hundred wives, and seven hundred concubines of Solomon were kept when he gave himself up to that abominable idolatry. Molech, which literally signifies King, was an idol of the Ammonites: this idol was brass, and placed on a throne of the same metal; his head, which resembled that of a calf or ox, was adorned with a royal crown, his arms were extended as if to embrace any that approached him. He was hallow within, where fire was placed to heat the idol, that it might burn the offerings. That there were seven different appartments for receiving the different oblations of meal, turtles, ewes, rams, calves, oxen, and children. It is said the unhappy parent, who offered his child to Molech, put him into the burning arms of the idol, where he expired amidst terrible pain, and while drums, &c. were beat to drown his cries. That the sacrificed child was burnt in order to obtain a blessing on the rest of the family. 35. The fountains of the Virgin Mary, which you go down to by stone steps; the water whereof is so sweet, that were a man blind-folded, he could not think it to be any thing but milk and water. 36. The place where the Prophet Isaiah was sawn asunder; his sepulchre is under a rock near the same. 37. The fountain of Siloa, by which is a cistern, wherein for-

merly the pilgrims used to wash, but now ruin'd, and fill'd with stones and mud, yet is its water still accounted good for the eye-sight; and near this is Golgotha: they say Adam was buried here, but it is certain that Jesus was here crucified. 38. Near the bottom is a well, wherein they say Nehemiah hid the holy fire, when the children of Israel were carried captive; and when they returned 40 years after, they say they found the same fire in the well. 39. Ascending up the mount we came to the tombs of Annas and Caiaphas, who were high priests. 40. And near is the place where the apostles hid themselves; entering a straight passage, we came into a room under ground, out of which there go several holes, wherein they say, the apostles lay. 41. We then came to Aceldama, a grot, now held by the Armenians for a burying place: It is said to be the Potters-field, which was bought with the 30 pieces of silver which was given by the Jews to Judas to betray our Saviour: And it is said, the earth thereof will consume the body of a man in forty-eight hours; there are several vents on the top to let out the smell. We went down under a rock, to a place where we could look into it, and there saw the form of a man entire, he being only new laid in, but not covered with earth. 42. We came to the fountains of Beersheba, at the bottom of Mount Sion, in which there is now little water, we being forced to tarry a quarter of an hour for one draught.

Having seen all that was remarkable in these parts, we made toward the convent, having got a great deal of credit with father Tamaso, that we should be such zealous pilgrims, as to walk from five in the morning till mid-day; but to encourage us would still go foremost, and told us always there was some places more worth our seeing than any before; and though he was old, and the weather hot, yet at the going up of a hill, he would run, that he might be foremost and gave all the good words that could be, to encourage us Protestants, who never hop'd or thought that we merited any thing by it; but at length we came to

the convent again well weary, every one retiring to his lodgings.

June 3 We reposed at the convent; after dinner one of the fathers came and told us, that the father guardian would wash our feet: which honour we accounted too great for us, and desir'd to be excus'd, but we were forced to comply with the orders of the convent; the bason which was as big as a tub, was plac'd by a chair, there were rose leaves and herbs put into the water; the fathers stood in a row singing godly hymns; we sat down, and the father guardian wrapt a towel about our knees, to save our cloathes; then they began to scrub our legs and feet, being masters of their art, there were two fratres attending, one on one leg, and another on the other; having first dry'd the left foot, the father kisses it, and puts on our slipper, then he drys the right foot, and wraps the towel about the sole of thee foot, and setting it on his knee, covers the toes with his hand, and then come all the fratres, and kiss it; he gives us a little candle, in taking which, we kiss his hand, and so rise and stand by, till all our company are washed in like manner. Then went we in procession round their chappel, they saying several prayers at three altars, and so we return'd to our chambers. June 4 After dinner we went into the kitchen, where we found all the fathers, with napkins before them, washing the dishes, every one taking his part, even to the father guardian himself; some were cleansing, some handing away; but all the while with one consent, they say some prayer; it seeming to be their endeavour, that all that they do, may be to the glory of God; this being done they go all to prayers, and you shall never see the chappel without some of them; yea, and two or three times in the night they rise to prayers. On Whitsunday the chappel was adorned something extraordinarily, a very rich canopy being set on the right hand of the high altar, for the father guardian to sit under; when the prayers began, the father guar-

dian came into the chappel, and sat under this canopy: There were three or four fathers drest in cloth of silver, like heralds, two whereof attend on each side of the guardian, and two stood over against him. Then they begin to drest the father guardian in his festival robes, and having read two or three lines, put a piece of linnen laced about his neck, and then his surplice, reading still between every robe that was put on. Then they cover him with a garment of rich sattin, and cloth of silver; the two that stood over against him, bowing at some words. His body being thus drest, the two fathers put a mitre on his head, with all the respect imaginable; after a short prayer, they take the father guardian by the hand, and lead him to the altar, he standing in the middle of the four fathers, adorn'd as aforesaid; the other fathers have their surplices on, and the organs go; then making a short prayer at the altar, they lead the guardian to his place again; and after a little reading they take off his mitre, and he sits bare till the prayer be done; then they put on another mitre; the first was of cloth of silver, and the second was of cloth of gold, set full of rubbies, diamonds, and other stones, they took off that also, and put on a third mitre of cloth of gold, differing in shape from the others. The guardian being led to and from the altar a great while; at length when they came to read where the Holy Ghost came down upon the Apostles assembled together, a father upon the terrass, was appointed to throw down a white pigeon, drest up with ribbons, in imitation of the Holy Ghost, but he met with some difficulty, for the window was so fast shut that he could not open it for a great while, so that we had like to have gone away without their Holy Ghost; but this difficulty overcome, he made the dove descend among us, which being done, after a prayer, they began to undress the father guardian again, reading all the while his robes were taking off; and so this days service was done.

Now we began to think of going to the Dead Sea, and the river Jordan, demanding what our expence would be; the fathers say, twenty five livres, but we all agreed not to give above twenty. The fathers sent our resolution to the bassa, and he returned answer, That if we would go, we should pay twenty-two livres, and if we would not, he would have 10 livres a man: We thinking ourselves under his command, were not willing to embroil the convent, who bear all damages, as they have done for severals, but thanks to God, none happened in our time. We all resolv'd to go except Mr. T. H. one Englishman more, and a Dutchman, not thinking the Bassa had been in earnest; but because they went not, they were forc'd to pay ten livres for nothing; we then came to Bethany two miles east from Jerusalem, now a small village, where entering into a grot under ground, we saw a tomb, from whence they say our Saviour rais'd Lazarous, after he had been dead so many days: A little further they show you the house of Mary Magdalene, and the well which the apostles used to drink. Here we had the Bassa's guard to wait upon us, for fear of the Arabs, who are on the other side in the land of Moab, and often make incursions, and have sharp disputes at the end of the lance, with those that live on this side, in the land of promise. The Bassa pretended he must send fifty men with us, but it proved but fifteen or sixteen. Having repos'd a little on the ground, about nine at night we mounted our horses, and passing through the turning and winding of the mountains, came in the morning to the foot of the Quarantine mountain, where we dismounted, and making the cold earth our bed, slept two or three hours, having our horses made fast to our hands; and at the sun rising, we rose also, and walked to Elisha's fountain, a stones throw off, and before the sun was too hot, we mounted our horses at the foot of the mountain, and so began to ascend, it being very steep; having ascended a great

height, we came to the place where they say our Saviour slept, when he fasted forty days; and from that the mountain received its name: This place is near the height of the mountain, but the passage to the top is known only to the Arabs; there is a church over it, where some fathers have liv'd, till they were murdered by the Arabs. Below are several cisterns of water, and frontispieces of chappels, but the passage to them is cut off, as we were going up, the thoughts of the danger of descending enters into our heads, and the emperor of Germany's druggerman or interpreter, for these country languages being fearful, got two Turks to conduct him down, and so having all had a safe descent, we rode cheerfully back to Elisha's fountain, formerly bitter, but he throwing in a handful of salt, the waters became sweet. Here we lay till four a clock, and the heat of the sun being over, made for Jericho, and arriv'd about five, where there are now only a few poor cottages; we pitch'd by Zaccheus's tree. The inhabitants are most Arabians, and some few Greeks. Here the captain of the village came to welcome our Bassa and his people, mounted upon a mare, valued at a thousand livres, mares being only in esteem among them: Here we repos'd under a rotten hedge, till about four next morning, having little pleasure in our companions the gnats and other stinging creatures.

We proceeded then for the river Jordan. We observed before, that the uppermost spring of this noted river is Mount Lebanon, about twelve miles north of Cefaria Philippi. After it has run about 15 miles more to the south, it receives a considerable branch, which under ground, proceeds to the lake Phiala. About 16 miles further south, it forms the waters of Merum or lake of Samechon, which is near 4 miles broad, and above 7 long. After running about 29 miles further south, it forms the lake of Genesareth, which is about 13 miles in length, and 5 in breadth. From thence it runs southward through

a long valley, whose air is unwholesome, and most of it desert, till it loses itself in the Dead Sea. Its whole course is about 160 miles, It anciently overflowed its banks in March or April, by means of the melting of the snow on Lebanon and Hermon; but as we were told, does not so now to any degree. The reason assigned is, that its channel is now sunk very deep. Before it enter the Dead Sea, its ordinary course is not above 30 yards in breadth, but is exceeding deep, even at the very edge of its inner bank, and the stream is strong and rapid. It has an outer bank, about the eight part of a mile distance from the other; such it seems was its breadth when it was swelled. The banks of a great part of it are so covered with thickets, that in many places one cannot see it, till at the very brink of it; and in these thickets, lions were wont to lodge, but were driven thence by the overflowing of the river, at which season they wandered about, and were dangerous to such as dwelt near the river. After we had satisfied our curiosity, by swimming, &c. our guard advised us to be gone, in case the Arabs should come upon them, therefore we all made ready, and set forward for the Dead Sea; about two hours after in our way to the Sea, we passed through a most cursed barren place, not having so much as a green herb, or a pile of grass, and the face of the earth covered with salt, and though dry, yet our horses sunk up to the knees. I am persuaded that this is the valley of Salt mentioned in 2 Kings xiv. 7. We came now to the Dead Sea, being about 50 miles in length, and about 13 over. There is not a place from whence the water which comes into it runs out again, except it be under the earth; neither doth it seem to encrease with the river Jordan, and several other waters that do run into it. It was once a fruitful valley, and compared for delight to paradise, and called Pentapolis, of her five cities, but afterward destroyed with fire from heaven, and turned into this filthy lake and barren desolation, which doth encompass it. And to try the virtue that is reported to be in the water, wherein they say a man cannot sink, some of our company went into the lake, and found it impossible to get their bodies under water, yea,

could hardly keep their legs under. The water is sulphury, and the extremity of saltness not to be expressed: When they came out there was a perfect oil upon their bodies. Our eyes being satisfy'd with curiosities and rarities, we made haste back to Jerusalem: the ruins of one of the cities that were destroyed for Sodomy, now lies a good part out of the water, and is supposed to be Zeboim.

Having now visited all the places worthy of notice in the Holy Land, which travellers usually do, we now began to think of leaving Jerusalem; but father Thomasa, being still wanting to entertain us as far as in his power, showed us a very accurate map of the bounderies of ancient Canaan, or the Land of Promise. It was, according to the neigest calculation, about 180 miles in length, from Dan on the North, to Beersheba on the South; and from East to West, about 80; and so comprehends in all, much about nine million, three hundred and thirty three thousand acres of ground; of which each of the six hundred and one thousand, seven hundred and thirty Hebrew warriors who conquered it, might have about 12, or 13 acres allotted for his share. It lies in the 32, 33, and 34 degrees of north latitude; and in the 36, and 37, of east longitude from London. It has the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia the Desert, and the land of the Ammonites, Moabites, and Midianites on the east; the land of Edom, and wilderness of Paran on the south, and Egypt on the south-west. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in possession; but Da-

vid extended them much farther, to Syria, Ammon, Moab, and Edom, &c. &c. Tho' this country in general, is now almost uncultivated, and in course appears very barren, it being now under a curse, and pestered with the wild and savage Arabs; yet anciently, it was undoubtedly a most beautiful and fertile country. Jordan running south-ward through it, and forming several pleasant and agreeable lakes; and a multitude of brooks and rivulates crossing the country on both sides of the Jordan; and a vast multitude of valleys and hills pleasantly diversified, and when the Almighty, by his seasonable warmth and rains blessed the laborious improvers of this soil, it is not in the least incredible how it supported the numerous thousands that once dwelt therein. But the now inhabitants of this once most blessed country, are for the most part, wild Arabs, said to be the descendants of Ishmael, and if we shall consider the ancient predictions of Scripture we will find them literally fulfilled concerning them for upwards of three thousand years past: For it was prophesied, That the Ishmaelites should be *wild free men*; should have their hand against every man, and every man's hand against them; and yet should dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation; or, that however they should be pressed, they should never be utterly subdued. See Gen. xvi. 11, 12. & xvii. 20. and xx. 10, to 13, &c. Ishmael had twelve sons, fathers each of a tribe; they dwelt next to their relations, the off spring of Lot, and of Abraham by Keturah, and of Esau the father of Edom; they gradually increased till they swallowed up

their neighbours on either side; and numbers of them began early to trade with Egypt and Tyre. Vast numbers of them roved about from place to place with their cattle, dwelling in tents without any settled abode, and became very troublesome to their neighbours; it became therefore the interest of every conqueror to subdue them, or root them out; and they were very often pushed and hard put to it, yet to this day never subdued. Trajan the Roman emperor, thought to have conquered them, and besieged Petra their capital; but his troops was so terrified with thunder, lightning and hail, and swarms of flies, &c. that they were repulsed upon every attack. And several hundred years after we find the Arabs sometimes allièd with the Persians, and other times with the Romans, but in subjection to neither of these grand empires. In the year of our Lord 700, Mahomed an Arab, became a great impostor, and his countrymen, under the name of *Saracins*, to propogate his religion, subdued all Arabia, the western Asia, and a great part of Africa, Spain, and several other places in Europe: They constituted an empire of about seven thousand miles in length: And tho' by divisions among themselves, and the growing power of the Turks, and the terrable ravages of the Tartars, &c. between the year of our Lord, 900, and 1260, their wide extended empire was greatly reduced; and in the next three hundred years after, the Turks and Spainards reduced almost the rest; yet the original of the Ishmaelites, were never subdued. And to this day the Turkish Sultans pay them an annual tribute of a very considerable sum for a safe

passage to their holy cities of Mecca and Medina: And if payment is neglected, the Arabs are sure to pay themselves by falling upon the caravans, or companies of pilgrims; or by ravaging Mesopotamia or Syria; of which there have happened several instances not long ago: For they have always been famed for their lust, robbery, ravage, revenge, and murders. Such are the inhabitants that now possess the most of the ancient, and once most famous and renowned kingdom of Israel.

Father Thomaso, who seems to be a very judicious man, told us, that he had been at Mount Sinai, which stands on the south corner of the bosom of the Red Sea, about 260 miles eastward of Grand Cairo, in Egypt. The desert on the south and west of it, is a pretty high ground for about twelve miles, and is distinguished with a variety of lesser hills. The mountain is of no great extent, but very high, and hath two tops, the western of which is called *Horeb*, and the eastern, which he supposes to be about a third higher, is properly called *Sinai*. He says that there are some springs and fruit trees on Horeb, but nothing but rain water on the top of Sinai: the ascent of both is very steep, and can only be ascended by steps, which the empress Helena, the mother of Constantine the Great, caused to be cut out in the marble rock. At the top of Sinai, he says, there is an uneven and rugged place, which would hold about sixty persons. Here stands a chappel dedicated to St Catharine; and near to it, on the brow of the barren rock, is a fountain of fresh water. The monks that dwell here, have with ashes, &c, made a sort of a soil for a garden. From the

top of this mount, God proclaimed his law to the Hebrews, from amidst terrible flames of fire. He told us likewise, that he viewed the rock Rephidim, which seems to have been a clift fallen off from the side of Sinai; and lies like a large loose stone in the midst of the valley. It is of a red garnet colour, the hardness of flint, and is nigh about six yards square; and there is twelve openings in it, whence the water gushed out for the thirty-nine years supply of the Hebrews, and the stone is worn where the water had ran down.

Hermon, is a mountain on the North-east of the Holy Land, beyond Jordan, a little southward of Lebanon. The dew that falls on it is beautiful and fine: In a summer evening it will wet one to the skin, and yet is in no danger in sleeping at night, as we were told, in the open field. The snow lies on it most part of the summer, and was anciently carried from thence to Tyre, that the people there might drink their wine in frisco.

Gilboa, the mountain noted for the defeat of the Hebrews, and the slaughter of Saul and his three sons, lies about sixty miles north from Jerusalem: and tho' David, in his elegy, wished its wonted fertility turned into barrenness and drought, yet we are assured, that dew falls on it, as well as on other places.

Jerusalem, lies about 25 miles westward of Jordan, and about 42 east of the Mediterranean sea, 90 miles south of Damascus, 300 miles south of Aleppo, and 230 miles north-east of Grand Cairo in Egypt. It stands on a high rock, with steep ascents on every side, except on the north. It is surrounded with hills. The city at present is about three miles in circumference, the walls and fortifications seem to be very ancient; but the private buildings are mostly very mean, and thinly inhabited. The resort of pilgrims hither, only renders it considerable; and the accommodating them with lodgings and provisions, the chief business of most of the inhabitants.

For the protection of the pilgrims against the Arabs, and to receive the tribute exacted of them, a Bashia always resides here with a guard of janizaries. As to the particular places in and about Jerusalem, we have already described.

June 13. We being resolved to set forward in the morning, the father guardian came and gave us his blessing, and sprinkled us with holy water, desiring us to excuse our bad treatment, and that if at any time we had been dissatisfied we should pass it over; but we knew it was a compliment, for we had the civillest entertainment imaginable, and very far from disgusting us; for they were not only ready to be our servants but our slaves; yea, our honest father Tomaso, never ceased, almost from morning to night from bringing us either victuals or drink, or asking whether we wanted any thing: And now for this his fourteen days service, we were no ways capable to recompence him, for they would take no money but for our victuals, and some other small services; we therefore presented to the convent thirty livres a-piece, and some that had servants more. The father procurator receiving it, they entered all our names in a book, and the sums we gave: The book where the names only were written we had a view of, and took a copy of all the Englishmen that were in it, from the Year 1601 to this day, being one hundred and fifty eight in number.

June 14. We departed, our mulletteers having provided horses, intending to take Emmaus in our way, but night drawing on, we made St Jerom's church our sleeping place, formerly fathers liv'd in it, but the Arabs came upon them in the night, and cut all their throats: The church is well built, and hath been adorn'd with pictures on the walls, of which some remain to this day. About two hours riding from Jerusalem, we pass'd over the brook, out of which they say, David gather'd the pebble-stones to slay Goliath. June 15. We arriv'd at the convent in Ramah about ten in the morning, where

we tarried till mid-night, at which time there was a ship to depart, and some of us attended to embark: the rest took a boat like a Gravesend barge, we put our provisions of bread and wine aboard, and so put to sea, keeping always near the shore for fear of a storm. After three days sail we arriv'd at Acria, formerly Ptolemais, once a famous city of Galilee, on the coast of the Mediterranean sea, about 32 miles south of Tyre. The Christian religion was early established here, and it was here Paul visited the saints in his way to Jerusalem. They had Christian bishops in the 2d, 3d, 4th 5th and 6th centuries of the Christian era. In the 12th, and 13th centuries, it was a place of great strength, and was the object of no small contention between the Mahometans and Europeans in the holy wars, as they were called. And here the knights of St John of Jerusalem fortified themselves a long time. It has been now about 300 years subject to the Turks, and is still remarkable for a deal of magnificent ruins of palaces, castles, and about 30 churches. It is now very poorly built and inhabited, scarce above a mile about and without walls, as the Arabs will not allow it to be inclosed, lest they should lose their power over it. It has an old church, and a bishop of the Greek church. The popish monks have an inn, which serves them instead of a convent. The road being so bad that all the art shipmasters have, can but keep their cables together. The commodities in this place are only cottons, pot-ashes, and some fillotto's.

Two days after, we arrived at Tripoli, capital city of the kingdom of that name, situate on the Mediterranean sea, 300 miles south east of Tunis, surrounded by a wall and fortifications: but its greatest strength is in its inhabitants, who are a parcel of desperate fellows, banditti that have fled from Turkey, pirates and renegadoes, who live chiefly by the plunder of honest merchantmen that navigate the neighbouring seas; tho, the produce of their country would sustain them abundantly with materias to

traffic with, if they applied themselves to husbandry and manufacturies: for it produces corn, wine, silk, and wool, where it is cultivated; and they bred a great many camels and fine horses: and the Europeans do trade with them for corn, oil, wool, soap, dates, ostrich feathers, and skins; but they make more by the slaves they take at sea than by any of the other articles, setting high ransoms upon them, or forcing them to serve at sea or land, in all manner of drudgeries. The Dey or sovereign of Tripoli, is not so absolute as the Dey of Algiers; for a Turkish Basha resides here, who receives his authority from the Grand Signior, and has a power of controulling the Dey, and levying a tribute upon his subjects; the Dey is elected however, by the soldiery of the place, and not appointed or deposed by the Grand Signior, and the soldiery take the liberty of removing their sovereign, and electing another, when they see fit.

We lodged here again at the consul's house for a good many days, who treated us all the time like princes, but the plague being raging at Aleppo, another gentleman and myself, took it in our heads that we would go and visit Loretto, a city of Italy, in the Pope's terroterries 15 miles south of Ancona, three miles west of the gulph of Venice, and 145 miles east of Rome. We met with nothing uncommon by the way, but shall here give as particular a discription of this magnificent place as I can. Loretto is a small fortified town, consisting of one street within the gate, and another without, but the richest in the world: For, according to catholic tradition, the chamber of the Blessed Virgin (in which she was born, and was saluted by the Angel, and brought up her son Jesus till he was twelve years of age) was brought by Angels into Dalmatia, on the east-side of the gulph of Venice, in the year 1291, or thereabouts, but the people of that country not expressing a due veneration for it, it was three or four years afterwards, transported over the gulph, into Italy, and at length fixed

at Loretto, and a magnificent church, the present cathedral, built over it, in the middle whereof, it now remains, under the cupola. They also have erected four walls of white Parian marble to surround the holy chamber, half a foot distant from it. The chamber is 40 feet long, 20 broad, and 20 in height, without any roof or covering; in it is an image of the blessed Virgin, with a little Jesus in her arms, and a triple crown on her head, her whole person covered almost with diamonds and pearls, and round the statue is a kind of rainbow of precious stones, of various colours, the ornaments, altars, and utensils in this place, being inexpressibly rich. The gallery, in which the treasures are lodged, is filled with gold, jewels, and vessels and ornaments more precious than gold: the votive donations of Emperors, Kings, Popes, and Princes, &c. for many hundred years past: Silver work are not thought worthy to be admitted here. To this holy house some years there have resorted five hundred thousand pilgrims, between Easter and Whitsuntide, and during the space of two days in September, when they celebrate the feast of the Virgin's nativity, no less than two hundred thousand have been here, and none of these come empty handed, but contribute something to encrease the treasure. Pope Sixtus V. first made Loretto a city and bishopric, and it is esteemed the most sacred place under heaven, by all good Catholicks.

Having now satisfied our curiosity at Loretto, we returned for Aleppo: When we arrived again at Scandernoon, the plague was abated, but we found a great many of our friends were dead, we soon set out for Aleppo. I shall give a description of that city, and so here put an end to my journey. Aleppo, lies in east longitude 37. 40. latitude 36. 30. It is the capital of the government, or Belgerbelic of Aleppo, in Asiatic Turkey, situated 90 miles east of the Levant sea, and port of Scandernoon, and about 100 miles west of the river Euphrates. It stands upon four hills in the middle of a pleasant fruitful plain, being of an oval figure,

and about three miles in circumference, the castle being on the highest hill in the middle of the city; the buildings of the town are better than in most cities in Turkey, and they have a great many stately mosques: it is well furnished with fountains and reservoirs of water, and their gardens and vineyards, well planted with grapes, oranges, apples, cherries, and other excellent fruit. The Christians have their houses and churches in the suburbs. There is a very considerable trade here for silks, camblets, and Turkey leather. Every European nation almost has its factors here; the English factors are about forty in number, and live in a quadrangle, resembling a college, having their chaplain and chappel, where they perform their devotions regularly as in Christendom; and at leisure hours they hunt and use other sports, with all imaginable freedom. About twelve miles east of Aleppo, is a salt lake, seven or eight miles over, having a dry crust of salt on the surface, which sounds like frozen snow when horses trample on it; and magazines of this salt is laid up in the neighbourhood of Aleppo. The Beglerbeg of Aleppo, commands all the country between the Levant sea and the Euphrates; but the castle has a governor independent of him.

Having now finished our travels, and being almost tired with seeing curiosities, after taking leave of our friends at Aleppo, we took shipping at Scandernoon, and sailed for London, where we arrived in good health in the end of the year 1776.

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